UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes **Francis Neilson**

The Mystical Orient

By CHARLES F. DOLE

The Community Church: An Attack and a Rejoinder

By ALFRED W. MARTIN - JOHN HAYNES HOLMES

Will There Be a Second Crimean War?

By TARAKNATH DAS

VOLUME XCI NUMBER 7

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JOHN HAYNES HOLMES : *Editors* : FRANCIS NEILSON

UNITY Fellowship

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IN

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. XCI THURSDAY, APRIL 12, 1923 Number 7

THE CAPE OF GOOD HOPE

(From a letter)

You and I are forever rounding the Cape of Good Hope. Did you know that when that barren rock, away back in the year Very Little, was discovered and charted, the venturesome mariner who first sighted it called it the Cape of Storms, which designation had no golden lure in it for the monarch who had sent the expedition out? The canny king said, "No! who will go for treasure for me to the Cape of Storms! Let it be, instead, the Cape of Good Hope."

Here is your parable, and mine. The whole round earth, today, almost, is wailing about the Cape of Storms. But you and I are cannier. Let us cheer and inspire the sad and hopeless ones, and sooner shall the treasure of peace on earth and of economic justice be chinking into the coffers of mankind. "Storms?" Oh, yes, but storms are transient. Your word is, "Hope lies in the new year." Good. That is my word, too. We revise the chart. No Cape of Storms for us; forever more, The Cape of Good Hope. —*James H. West.*

Once again Unity bids welcome to a new member recently joined to its staff. This latest associate and comrade is Rev. Curtis W. Reese, who takes his place among our "Editorial Contributors." Mr. Reese's name is well-known to our readers as that of a frequent contributor to our columns. Formerly a parish minister, he has in recent years been Secretary of the Western Unitarian Conference, and has done much to strengthen that body, and foster its progressive and independent spirit. He is also an influential leader in the National Federation of Religious Liberals, and is active in seeking extension of the work of that important body. Located in Chicago—indeed, living at this moment in Abraham Lincoln Centre—Mr. Reese can and will do much to serve the interests of this paper.

Rome burned, and Nero fiddled! This is about all men remember today of that Roman emperor. Mr. Harding does not fiddle, and neither does Mr. Hughes. We believe their substitute for the relaxation afforded the Roman by fiddling, is golf or house-boating. Whatever it is, it might just as well be fiddling. So far as the public is aware, they remain as much at ease as though their souls were suffused with melodious strains. And in the meantime, not Rome but Europe burns! To change the figure, the whole structure of Western civilization in Europe is now strained to the breaking-point. Those who sit in the seats of the mighty seem to be seized with a fierce desire to tear down the pillars of the temple. In their insane madness they do not care if they perish with others in the catastrophe. A few men of sanity seem to be left in the world. But they are only the Cassandras of the time. Apparently they have as little effect upon events as whistling has upon the course of a cyclone. All is quiet on the Potomac. And in the meantime a new tornado of propaganda is sweeping the world on to destruction!

Lord Robert Cecil is the latest missionary from across the seas who has come to enlighten us on our duty to the world. Lord Robert is one of the foremost advocates of the League of Nations. He says that he comes not to advise but merely to tell us why we should enter the League. As long as he is so sure of what we ought to do, it is of interest to know what he really thinks about the League. Actions speak louder than words and Lord Robert's actions speak very plainly in this regard. On the twentieth of February, the joint Liberal amendment to the address from the Throne was moved in the House of Commons. The amendment asked that the peace of Europe be secured by international guarantees under the League of Nations. It also asked that the Council of the League be requested to appoint a Commission of experts, including representatives from America, "to report on the capacity of Germany to pay reparations and upon the best methods of effecting such payments." Lord Robert, the zealous advocate of our entering the League, opposed this amendment. He did it on two grounds. The first was that, if passed, it would be a vote of censure upon the government. That is to say, the interests of the Tory party come first and those of Europe and the League second! His other reason for voting against the amendment was that it would involve a breach with France. This means that, if France objects, then it is impossible for England to bring any matter to the attention of the League! Again Lord Robert put another interest before those of Europe and the League. When an opportunity offered for the League really to function, we see this distinguished propagandist of the League putting party and national interest first. If Lord Robert had debated the proposal on its merits, that would have been another matter. But after placing the Tory party and England first, and the League and Europe second, it seems as though it were an exhibi-

tion of what we Americans call "nerve" for this English statesman to cross the seas to tell us our duty in the matter.

Nausea is not a pleasant topic of conversation, and we hate to refer to it. But we can find no other word to express the sensations we feel at the sniveling hypocrisy still characteristic of America in its attitude toward Russia. We referred last week, in these columns, to the amazing fact that, after all our pious outcry against the trial of the Russian Social Revolutionists which was going on while we were in Moscow last August, we are now going through exactly the same kind of a performance in the trial of the Communists at St. Joseph—only the Soviets had a real case of conspiracy by force and violence on their hands, and we have nothing but trumped-up charges involving the issue of free speech. Now comes the howl over the conviction in Moscow of the Roman Catholic prelates, tried and sentenced not for religion, not for opinions of any kind, but for active counter-revolutionary conspiracies against the government. And this howl comes from a country which filled churches with spies during the war, invaded the studies of clergymen and searched their papers and books, and imprisoned at least a dozen clergymen, not for any overt action of any kind, but for preaching the gospel of Christ as they understood it! Lastly (for the moment!) there is the sickening Pecksniffian sanctimoniousness of that pious Baptist, the Secretary of State, Mr. Hughes, who rolls his eyes heavenward as he tells of "the heart of the American people," how it beats for Russia, and of his own desire to "help, to promote peace in the world, to get rid of hatred, to have a basis of mutual understanding," and then sharply refuses to do so much as lift his little finger in the spirit of helpfulness. Talk about hypocrisy! Uriah Heep was a miracle of frankness, sincerity and Christian charity as compared with America in her attitude toward Soviet Russia.

Now that we have relieved ourselves a bit of the insufferable nausea induced by the hypocrisies recorded above, we desire to set down *our* opinion of the Moscow trial and condemnation of the Catholic prelates, Archbishop Zepliak and Mgr. Butchkavitch. In the first place, we haven't a doubt that the two men were guilty of the crimes charged against them. The trials, be it remembered, were open, and all evidence *pro* and *con* was published in the columns of the official press. Even such scraps of information as came to us here in the West, showed that these were real and not trumped-up cases. Furthermore, the counter-revolutionary conspiracies of the churches in Russia, especially those in control of the great churchmen, have for years been notorious. On the other hand, however, we believe that the punishment as meted out to these guilty priests is severe beyond all reason, and a just evidence of tyranny and persecution upon the part of the Soviets. We care not how serious the offenses for which these criminals were convicted, they should be met with mercy and not with cruelty, especially as they are offenses of a political nature. Zepliak and Butchkavitch were sincere men, serving interests, however treasonably, which were to them right and precious. Furthermore, it must be remembered that the conditions of peril, which made the acts of these two clerics highly dangerous at the time they were committed, have long since passed away. The wars against Russia are over, her enemies in arms are scattered, the Soviet government is strong beyond any other government in Europe. The Bolsheviki can well afford now the luxury of forbearance. They should recognize that the very power which they now enjoy dictates leniency and not severity—that pardon of these men would do more to convince the world of the unshakeable security of the Soviet regime than anything else that can be imagined. Only revenge can dictate the execution of these barbarous sentences —a spirit which the Bolsheviki might well be content to leave to America in her treatment of the Leavenworth prisoners. Release these priests! Send them away with a superb gesture of magnanimity! This is a course as wise as it is just.

Six statesmen of Bulgaria, members of the Radoslavoff Cabinet which brought this kingdom into the great war on the side of Germany, have been sentenced by the Supreme Court to life imprisonment. We count this good healthy news, and hope in course of time that we may have more of the same. It is true, of course, that, if the Bulgarian war against the Allies had been successful, these same six statesmen would now be loaded with honors and not with chains. As in the case of the Greek statesmen and generals who were shot some time ago, these men pay the penalty not of war but of unsuccessful war. But it is something to get established as a confirmed national habit the excellent custom of making forfeit for defeat in war, the lives or liberties of those responsible for war. This may be regarded as a necessary first step, perhaps, toward the achievement of Senator Borah's idea of making war itself an international crime, and those who declare it, whether it be successful or unsuccessful, criminals punishable by the laws of nations. So let the good work go on! The Russian war-makers are either dead, exiled or imprisoned. The Bulgarian war-makers are incarcerated for life. The German war-makers are many of them exiled, and the rest skulking about in just peril of seizure if the Republic had strength enough to fight enemies within as well as without. It is hopeless to believe that France will ever punish her war-criminals, unless Caillaux by some great stroke of fortune should carry the elections two

years hence; then there would be some fun brewing! As for England and America, they have punished their Asquiths and Greys and Churchills and Woodrow Wilsons as terribly as democracies may be expected to punish political criminals—namely, by permanent retirement to private life. Splendid, brethren, splendid! Keep up the good work. Some day, if penalties be made heavy and certain enough, statesmen may think at least twice instead of not at all, before taking a country into war.

Mr. Gilbert K. Chesterton, having spent a few weeks on this side of the Atlantic, and having been wined, as he cheerfully admits, as well as dined, he knows considerable about us. He acquired during his short stay with us very positive convictions about prohibition, or rather his pre-existing convictions were much reinforced while touring our cities. The prohibition question having arrived at the debate stage in England, Mr. Chesterton is taking a hand in it. The *Manchester Guardian* reports his remarks at a recent debate in London. Whatever may be our opinion of Mr. Chesterton's qualifications to speak on the subject of prohibition in America, we think it wholesome nevertheless to learn how we look to even a very superficial observer. We therefore give our readers the following quotation from the report of the debate:

> Mr. Chesterton said that prohibition in America did not prohibit. He was given wine and cocktails in large quantities in nearly every private house that he went to in America. He saw secrecy, hypocrisy, and treason against the law. Mr. Chesterton referred to prohibition as "the curious colonial experiment across the other side." "We were asked," he said, "to follow with reverence America's example. They burned Negroes alive in that country, and although he was not pharisaical about that, he did absolutely refuse to admit that a society in which a crowd of people could meet together while a man in evening dress set fire to a Negro and roasted him alive, had the right to set themselves up as the exemplars of morality to the world."

All of which is as important in its general bearings as Mr. Chesterton's comments on prohibition are unimportant! We haven't a doubt that we could go to England, as Mr. Chesterton came to America, and be introduced to expert gambling in many a lord's house. But suppose, after such an experience, we came back to America to describe England as a Monte Carlo, a haunt of "secrecy, hypocrisy, and treason against the law"! Bah!!

Drive the critics of our existing social order underground by repressive legislation, and today, as in all history gone by, they will form secret organizations. These organizations will become more radical and more given to appeals to violence than they would if their doings were subject to public scrutiny and criticism. Secret political parties are the direct result of Mr. Palmer's policy of repression. Men deprived of the right of open expression of opinion will always take satisfaction in defeating the law that is directed against them. Driven to cover, they become dangerous not only to society but to their own ideals. Out of sight and freed from a sense of responsibility to public opinion, they invariably become the prey of the most extreme theorists among their number. Out of such an unwholesome situation no good can come to society. Freedom of speech is the safeguard of any social order. With it we can have orderly progress; without it we only invite revolution and disaster. It is in the arena of open discussion that all ideas at last take their place. No one man, and no one group, has the whole truth. It is the free exchange of ideas that brings progress. Any other policy means sitting on the safety valve. On the other hand Communists and all others might as well remember that violence is not the way of progress. If they are denied permission to organize openly, their job is not to plan for some future revolution but to set to work here and now to secure what is needed for healthy social progress—namely, freedom of discussion for all.

We have no desire to be wicked—no real desire to bring humiliation and discomfiture to any man, much less enjoy such humiliation and discomfiture when they come along in the curious course of human events. On the other hand, there is an occasional working out of the law that "chickens come home to roost," a demonstration of the cosmic truth of the old maxim "as ye sow," which brings us a certain comfort in consciousness of the fact that the balances are being held even, after all. We are moved to this bit of personal philosophizing by the news that some historical textbooks by Professor Albert Bushnell Hart, of Harvard, have just been shut out of the Carnegie Library of San José, California, on the charge of being unpatriotic, i. e., un-American! It's hard not to grin a grim and grizzly grin at that report! For we remember when Professor Hart was going up and down this land like a lion seeking whom he might devour. He was one of the original preparedness men, who stood up on his hind legs in 1914 and 1915 and made a noise like a Roosevelt. When the war came to America, he was one of the professors, who, in envious emulation of their German brethren, called like the priests of Baal upon high heaven to bestow blessing on the work of murder. All his reputation, his eloquence, his unquestionable scholarship, were given ferociously to the support of conscription acts, sedition laws, vast naval and military armaments, and all the rest. Like many another distinguished academic leader, he lent authority and respectability to the tyranny which suppressed books and papers, filled our jails with political offenders, saturated the land with spies, and in general made this country a replica of Czaristic Russia. And now his weapon proves to be a boomerang; it comes back after all these years and smites him full upon his scholastic pate! Are we hopelessly depraved, if we chuckle behind our spectacles?

Here's a piece of news that may well set the clergymen of this country thinking just a bit about their spiritual vitality and vision. It is an item dated "London, March 27"; and it tells how five hundred (500) clergymen of the Church of Scotland and the Church of England presented a memorial of congratulation, sympathy and support to J. Ramsay Macdonald as leader of the British Labor Party. The memorial declared that with the growth and importance of the Labor Party in public life, they (the signers) "look forward to the more serious consideration and adequate treatment of the pressing problems and difficulties of our time."

"Our particular calling," say the 500 ministers, "with its pastoral experience, gives us direct knowledge of the suffering, deprivation, mental, moral and physical, to which millions of our fellow-citizens are subjected in our present social and industrial order, and to find a remedy for which is the chief purpose and aim of the Labor movement."

Now couple the presentation of this memorial by the five hundred clergymen, if you will, with the introduction into the House of Commons by Mr. Philip Snowden, of his resolution calling for the nationalization of land, the abolition of private property, and in general the abandonment of capitalism. How many clergymen do you think could be found in America to stand by a party standing for such things? Suppose that there were a Socialist party in Congress today, how many clergymen do you imagine would be willing to sign a memorial pledging sympathy and support to such an organization? How many clergymen, as a matter of fact, have ever supported the Socialist Party, or even the Farmer-Labor Party or the Committee of 48? In proportion to population, we should have something like a thousand to match the English five hundred. But could we get a hundred on such an issue as this? We doubt it!

The Mystical Orient

Two men, one the Head of an important educational enterprise in the Pacific, the other man from New England and a loyal friend of UNITY, were talking about social differences between the East and the West, specially touching the religious or spiritual faculties. The distinguished teacher had lately returned from a visit in Japan, where he had enjoyed a wonderful opportunity to meet their leading men. He also had students from the Orient in his college. His thesis was the same that we often hear, namely, that the Oriental peoples go quite beyond us Occidental nations in their gift for spirituality, for meditation, for inward religion. The friend ventured to interpose various questions, with the general attitude of one who suspected that the supposed differences between the East and the West are rather upon the surface than based on any inherent divergencies of nature in the Eastern and Western populations.

The subject is one of great and practical importance. Are we as a rule deficient, as it is affirmed, in a genuine and precious human quality, in fact, the highest faculty by which man may have access to the infinite stores of rest, patience, power too, self control, and serenity? If this is so, how foolish not to seek the secret! Have the teachers of the Orient a mastery of it which our supposed teachers of religion do not possess? Then we ought to send them to school in the East. Let us be complete men in all that makes a whole man, whatever the cost!

This question not only demands that we do something about it. It is practical in another sense. We are told that our excessive nervous energy, which seems to the Oriental like a childish craze, stands right athwart the way of spiritual reality. Jesus taught, you cannot "serve God and Mammon." Does this mean that we must throw overboard our supposed genius for doing things, that we must sacrifice our leadership and efficiency, that our boasted wealth is foolishness? Cannot a man be religious and truly spiritual, and at the same time run a factory or build ocean liners? Is there opposition between the practical and the religious nature? We hold that it is a practical question to ask ourselves: Do we mean by *practical* what is incompatible with the spiritual, and what we cannot therefore have, except at the loss of the spiritual?

It is also practical to face the facts, whether we Westerners believe in the spiritual and desire it, or rather deem ourselves just as well off without it, and indeed perhaps inwardly scoff at the Orientals for pursuing shadows! The usual and popular thesis as to the radical difference between Occidental people as hard-headed, practical, efficient and secular-minded, and the other side of the world, as dreamy, passive, and meditative, probably tends to this last conclusion, with its unfortunate accompaniment of prejudice, fear and hatred, dividing the East from the West.

Now, there are certain facts that most of us can know without traveling to visit the Grand Llama or studying Sanscrit. In the first place, who is this generalized "Oriental," and where do we find him, passive, meditative and despising the good things of the earth? Is he the typical Japanese? No. The Japanese nation is proud of its practical success in the world, and (of all things unspiritual) most proud of its success in fighting by land and sea. We doubt not there are meditative Japanese, as there are also meditative Americans. Moreover, old Japan had its monasteries and its reputed saints, but it had at the same time its feudal lords and their bitter strife, like old England.

Is it China then, where we shall find the inhabitants following great thoughts, and spurning cash values?

On the contrary, if we can believe all the books, here is the greatest population on the globe for industry and the patient pursuit of the gods of wealth, and practical success, reputed traders with ventures now and then in piracy such as our forefathers loved to make.

Of course, they have Buddhists up in Thibet who meditate by the hour over the mystic syllable *om*. Grant that there may be something of religion in the man's attitude who thinks *om* all day. But grant, too, that a Yankee fisherman in the forests of Maine may have a religion of happy contentment with the blessings of heaven, as he meditates upon the tapering end of his rod. Is the one act more holy or pleasing to God than the other?

You would think, to hear men discourse upon the spirituality of the Orient that certainly in India saints are as plenty as blackberries. But are not saints in all lands labelled as saints just because they are scarce? Besides, the real saint dislikes to be called so. "Why callest thou me good?" says Jesus. Now, what do the Hindu saints do? What have they done in thousands of years? What have they written for the unfolding of their secret of sainthood for all men? There are fine sentences in their holy books, but search them you must in vain to collect altogether such treasure of spiritual thought as our mothers have been accustomed to find in the single book of the Hebrew Scriptures. These are Oriental, but their greatness is that they are universal. People of every tongue have learned their human value. Yet the little group of men who gave us out of their hearts' blood these splendid teachings of the spiritual life came of the most practical race in the world, who have experimented in all kinds of values for thousands of years.

One begins to be skeptical as to the existence of any radical difference in spiritual values between the East and the West. Where do all the beautiful hymns come from, the use of which, and especially the singing of which, are the soul of religious worship? Many of them are in our own English language; some of them are from the German. Who cares where they come from, provided they move our souls to the heights of religion? It is certain that we hard-headed, secular-minded, practical Anglo-Saxons enjoy hymns and other noble kinds of verse, and do not have to go hunting far abroad for our means of grace or joy.

Moreover, the spiritual or meditative habit of mind gleams out upon you just as genuine in this young continent of America as among the Himalayas. There is reason to believe that our red Indian forerunners were not without it; you are liable to discover it today in every hamlet throughout our land. It is rare, of course, in its highest reaches, such as that so wonderfully described by Jonathan Edwards in the case of his young bride. But so are high practical ability, quick intelligence, common sense, and the gift of leadership among the most progressive of peoples.

Come to the point now that the spiritual sense is unlikely to co-exist with the practical faculty in the same person. The very reverse is probable. What is meditation? The idle mind contemplating infinite nothingness? Certainly not, but the mind in its most complete fulfilment, and dwelling on the most majestic objects of contemplation—life at its best, the wonder and integrity of the universe, and not least of all, the working out of a mighty purpose of all-round human welfare. The idea links God and man in its bold and infinite grandeur. Every useful deed that men can accomplish in the wide range of practical endeavor subserves this end, and every lover of men is enfolded in the love and loyalty of the vast co-operative commonwealth. The religion of the Good Samaritan is one with St. Paul's, who never in his spiritual flight to the "Seventh Heaven" caught a truer vision of God than he uttered in the great passage about the divine—human love, the one reality that abideth forever. To love, to think with loving heart, to do the deeds of love—yes, the simple love of the brother, is to know God, and to be with God, and to possess eternal life. It is in every man thus to be and feel and think and act as a son of God. There is here no East or West, or diverse color or tongue or race; there is one God in many manifestations, and all declare His Beauty.

CHARLES F. DOLE.

THE FASHION PLATE

Before a window full of clothes she stands
And scans the stock with eager eyes. Her hands
Are bits of flaming jewels, and her face
A thing of painted smiles. A piece of lace
Half hides and half reveals her well-curved breast;
Her gown is silk brocade, and for the rest
She seems a complex vision of perfume
And gray silk stockings and an ostrich plume.
She poses now before a looking-glass,
Unconscious of the idle folk who pass.
This way she turns, and then again that way,
And if she spoke I know that she would say:
"That georgette blouse, now isn't that too sweet!
I must have it. That hat will just complete
My velvet suit and give the proper touch
To my blonde hair. I never have seen such
A fine display of silk crepe lingerie—
And flesh-pink always looks so well on me."
On tottering feet a blind man hobbles by.
"Poor thing," she sighs. "My! prices are so high,
I wonder how he lives. . . . Those gorgeous hose!"
She dusts a powder-puff across her nose
And turns to choose a shimmering silken pair.
A shrill-voiced newsboy rends the startled air
With, "Extra! Extra! Read about the wreck—
Two hundred killed!" She cranes her dainty neck
To scan the scare-lines in the newsie's hand.
"How simply awful! I could never stand
To hear of accidents." She twists her rings.
"They shouldn't be allowed to print such things.
I wonder how the coats will be this year—
They have some bargains down at Holt's, I hear.
I guess I'll look at them." On trim-clad feet
She saunters idly down the busy street. . . .
Tonight, across the table she will say,
"I'm just worn out. I've shopped the live-long day."

HELEN FRAZEE-BOWER.

The Periscope

"Scores and scores of societies have already petitioned in favor" of Senator Borah's resolution to outlaw war, says John Dewey, while "hundreds of public meetings have endorsed it by resolutions." In recognition of this rapidly increasing public sentiment and wide publicity it is interesting to reread the editorial entitled "Shooting Forbidden," published in *The Freeman* for February 28, 1923. I quote in part:

> Mr. Borah's impulses and intentions, in short, may be taken seriously; but his project may not be taken any more seriously than those of circle-squarers or flat-earth fanatics. It is a device of the sort much sought after by liberal publicists and politicians, which proposes to make an omelette without breaking any eggs . . . Wars proceed from rivalries in economic imperialism. This is their fundamental and general cause, and the only one . . . To legislate against war, leaving the cause of war unabated, is as ineffectual as to legislate against pestilence while leaving the cause of pestilence unabated . . . We earnestly beg Senator Borah to reconsider his resolution and reshape it in such a way as to give it some semblance of intellectual seriousness and respectability.

Readers of UNITY have had their attention called, on several occasions, to the close analogy between duelling and war, and that as the former was successfully outlawed the latter may be. The editors of *The Freeman,* however, compare war, not to duelling, but to a disease. In a later issue (March 14, 1923), we read:

> Every schoolboy knows that the only way to do away with diphtheria or any other disease is to determine by scientific study the cause of the disease, and from knowledge of the cause to apply the appropriate remedy. In the matter of war our editorial optimists seem to think the remedy may lie in some simple formula which has no regard to the causes of war.

They believe, in other words, that there is only one way to eliminate international conflict, and that is by removing the causes, which, they say, are economic.

Let us accept this *Freeman* analogy; let us say that war is a disease. The question then arises: Did medical science wait until it had corrected the cosmic order which brought the diphtheria bacillus into existence before it cured the disease? If medical science operated on the principle which *The Freeman* wishes to apply in reference to the abolition of war, namely, the doing away with war through elimination of its causes, we would not be spending in America thousands of dollars yearly for the vaccination of school children, and those sickening hypodermic injections which all members of the A. E. F. underwent would not have been administered. Such medical treatment is of the nature of a preventive. Those applying these methods are not trying to destroy the germs which cause the various diseases. All they are seeking to do is to make the individual who is destined to come in contact with the disease-causing bacteria, immune by means of an antitoxin. Some of us who desire to outlaw war have as keen a knowledge, perhaps, of the causes of war as do the editors of *The Freeman,* but we disagree with these gentlemen in their view that nothing can be done to prevent this destructive disease until the causes have been removed. We would, to keep their medical analogy, apply an antitoxin, and we believe that in the Levinson-Knox proposal as presented in the Borah resolution we have an effective preventive serum. We do not claim, any more than doctors claim, that such treatment will remove causes; we do not, in the words of Mr. Levinson, expect it to "underwrite a millennium." The causes of war go back, way back to the cosmic forces which have made the psycho-physical entity which we call man to be what it is, the same as the causes of disease go back, way back to those same cosmic forces which have made certain bacilli to be destructive to the human organism. To attempt stopping war through the removal of the causes of war seems to some of us as hopeless as to attempt eliminating diphtheria through such a readjustment of the universe as would make the formation of diphtheria producing germs impossible. No, in seeking to outlaw war, we are not, in the words of Dr. Dewey:

> . . . appealing to some abstract law of evolution but to the collective experience of all mankind throughout the ages when we assert that an international court based on carefully codified law that makes war a crime, having as full jurisdiction in cases of honor as in other cases, is the sole practicable road to the goal which every day is seen the more clearly to be one with the preservation of civilization itself.

EDWARD ARTHUR LOCKWOOD.

The Community Church: An Attack and a Rejoinder

I

Nearly two years ago there appeared in *The Standard* an article designed to elucidate the salient points of resemblance and difference between the Community Church and the Ethical Movement. That article was called forth by a series of contributions from the Reverend John Haynes Holmes, of the Community Church of New York City, to the columns of UNITY, a religious weekly, published in Chicago. Since then their author has given us a more extended and detailed account of the new type of church he represents—a book of some three hundred pages, as exhaustive a discussion of the subject as could be wished for.* This more elaborate exposition of his views gives occasion for a return to them.

No one can read this latest production from the fertile pen of Mr. Holmes without being deeply impressed by his intense, perfervid passion for the redemption of society from the sectarian and social ills that still afflict it. True, his speech is at times intemperate. He permits himself exaggerated statement which makes for unfairness, as when he declares that "from this standpoint the Reformation accomplished nothing but the substitution of the Bible for the Church as the seat of authority in religion" (p. 52), that "Protestantism became nothing more than a series of squabbles between rival theological systems" (p. 53), that the Congregational colleges "had for their primary end and aim the business of 'putting something over' on the public mind" (p. 64), that each denomination plants at the gates of its colleges churches, not because the community wants them but because each sect hopes to seize some stragglers from the student body as marauding Indians used to seize straying children from the white settlements and bring them up as members of the tribe" (p. 65), that "what freedom has done in the Protestant world is only to create an open field of opportunity in which in-

* "New Churches for Old." Dodd, Mead and Company.

tolerance can act for the rank development of denominationalism" (p. 56).

Such unqualified indictments and hasty diagnoses are not calculated to strengthen confidence in the author's critical acumen, or to convince the reader that a sound and ripe scholarship underlies these criticisms of great historical movements and institutions. The Protestant churches are not dying, nor are they an "anti-social force." Several theological seminaries report a "record" enrollment for 1923. He who will may enter many a church composed of large and vigorous groups performing vital community functions and hence classified as genuine social forces. Undoubtedly, the tendency to-day is toward the dethronement of denominationalism by the forces that make for the religion of democracy. But whether this tendency will take the form of "community churches" remains to be seen. Mr. Holmes has not spoken the last word on diversity in its relation to unity.

But despite the regrettable features of his book as an estimate of great historic movements and as a criticism of existing religious conditions, it must be unreservedly admitted that he has rendered valuable service by (a) his penetrative analysis and exposé of present-day social conditions and the evils of denominationalism, (b) his obliteration of the artificial, pious distinction, so often drawn, between sacred and secular, (c) his emphasis on the solidarity of human life, humanity being a family "all the members of which suffer if one member suffers." For these components of his book—developed for the most part in Chapters VI and VII—we cannot but feel sincerely appreciative and grateful.

But our immediate concern is with those chapters (VIII to X) in which the principles, organization, mission and work of the "new churches" are discussed. To read these chapters is to realize that the community churches of the country take rank among those forward-looking agencies that make for an increase of brotherhood, co-operation and the democratizing of religion. They are dedicated above all else to the task of doing away with the prevailing sectarianism which still takes on, in many quarters, its old-time rabid form —witness, for example, the reiterated claim that Christianity is the one and only true, divine, revealed religion; Protestantism, the only true Christianity; Episcopalianism (or Unitarianism as the case may be), the only true Protestantism; the conservative wing, the only true Episcopal, Protestant, Christian religion. Such is sectarianism at its worst, fostering jealousies, rivalries, deadly competitions and shutting out all possibility of real brotherhood among men of conflicting creeds.

Common to all community churches is the utter repudiation of any such claim and the substitution for it of democracy in religion. Indeed, Mr. Holmes is at pains to show that the Community Church is so democratic that at its best it cannot be even *Christian*. "The logic of community religion," he writes, "involves ultimately an escape from Christianity, as it has already involved escape from Presbyterianism or Congregationalism. There can be no stopping short of the far and high goal of universal religion" (p. 240). Elsewhere he wrote, "Knowing not sect, class, nation, or race, we invited each to the service and the love of all. The logic of this declaration, of course, was the definite abandonment of Christianity as one particular form of organized religion—and we did not evade this logic. We took the name of Jesus from our covenant, and thus sought definite release from all that fell short of a genuine universal faith."* Of course, as he goes on to show, this does not mean that the Community Church is "anti-Christian"; rather is it "Christianity plus." Just what this implies is not worked out by the author. But when he says that "like Jesus Himself, the Community Church will seek not to destroy Christianity, but to fulfill it" (p. 241), one is wholly at a loss to know what is meant. For, as Mr. Holmes says on the next page, there was no Christianity until some years after the death of Jesus. How Jesus sought to "fulfil Christianity," or how it is to become "what Jesus intended it to be" (p. 242), is by no means clear. Nor, again, can we reconcile this position with the statement that the Community Church "may be regarded in the highest and best sense of the word as Christian" (p. 242). How so, if the ideal to which it aspires be "universal religion," as contrasted with any and every species of sectarian religion?

A corresponding nebulosity characterizes Mr. Holmes' discussion of democracy, as when he declares it to be "not as yet here, but coming" and then describes it as "the transcendent reality of modern times, life as we know it to-day." Lest any one should think that the community churches are content with registering a merely negative protest against the evils of sectarianism, Mr. Holmes hastens to show that they have a positive and constructive function, as seen in his pattern of a new type of religious organization, based not on uniformity of belief, but on recognized community needs; disowning divisive creeds and taking cognizance only of common spiritual wants. In other words, this new type of church looks upon the people in every community not as Baptists, Congregationalists, Episcopalians, Presbyterians and the rest, but as citizens irrespective of the beliefs on which they disagree, seeing them as spiritual beings with a common moral nature and latent potentialities. Thus the central principle governing a community church is commun-ism, i.e., "membership is coincident with citizenship in the community in which it is planted" (p. 229). "Any man or woman who is a citizen or even a resident of this community, is by virtue of that one fact a member of the church" (p. 230). "The Community Church," we are told, "is no mere secular agency, [but] assembles the people on Sunday mornings for fellowship and communion in the high things of the spirit" (p. 219). A religious institution, it is, devoted to "winning people" to the service of humanity and "fostering fellowship in work and worship."

But to what extent can it be a church of the *community?* What of the large proportion of people in every community who care not for the high purposes to which the new church is pledged, who are indifferent to living the threefold upward life, toward truth of thought, which is knowledge; toward truth of feeling, which in its highest form is love; toward truth of conduct, which is virtue, the fulfilment of duty? What of those who prefer to live the downward life of irreligion, careless of the call to truth and character and service which the Community Church sends forth? How can there be a church membership composed of "the citizens of the community" when they are not all at one in their allegiance to these ideals but stand divided in their attitude toward them? As long as there are citizens of the community who disregard the ends to which the church is devoted, religion must be a *divisive* agency. It can unite only those who would live upward.

*UNITY, October 26, 1922.

It must of necessity divide them from all who ally themselves to lower ideals. An irreconcilable antagonism there must ever be between a fellowship founded upon and governed by a common desire to endeavor to realize the ideal life and the irreligious anarchy of those citizens who are at one in a common disregard of or indifference to the ideal life. Hence, the notion of uniting *all* citizens of a community "on the basis of citizenship" in one fellowship, a Community Church, with "all the people gathered on a Sunday morning for devotion to sing and pray and meditate on high things of the spirit" (p. 312) is "a fantasy" indeed.

Call the Community Church *inclusive* if you will, seeing that "only citizenship" qualifies for membership, yet they who believe in "living upward" necessarily *exclude* those who believe in living downward, as truth excludes error. To be sure, the best of us are not wholly good nor the worst of us wholly bad, but we all are either religious or irreligious. They who have the desire to live upward toward truth of thought, of feeling and of conduct, are religious people and that desire *unites* them in a religious fellowship. But it inevitably separates them from those who are indifferent to that desire or without it. Vain is the hope of uniting *all* men in *one* fellowship in any community, but forever full of inspiration and promise is the fellowship of imperfect people whose pole-star is the perfect and who would fain help the indifferentists and positively immoral out of their low estate, win them over to the higher desire and so include them at last in their fellowship.*

"Central to all activities of the Community Church," says Mr. Holmes (p. 264), "will be the Sunday morning service of worship." It will gather all of the people and lead them in a great act of spiritual communion" (p. 265). "I see a Sunday morning in the future, with all the people gathered in one great temple for devotion . . . the community is at worship. It seems a fantasy, but living not dead things are in the church . . . prayers, which confess not fears, but lift the heart in courage and deep joy" (pp. 312-313).

But in all kindliness and fairness it may be asked, can any church, however democratically disposed and organized, furnish a form of worship acceptable to theists and atheists alike, to believer in prayer and to disbeliever, to the Christian, the Jew, the Hindu and the Mohammedan within the gates of the community? Certainly, the "service of worship" now in use at the Community Church of New York does not cover this large requirement. On the contrary, its allegiance to theism necessarily alienates all non-theists; its prayers (in the form of "invocation," "benediction," recitation in unison of the "Lord's Prayer" and an extempore prayer by the minister) must, of necessity, shut out those who have ceased to believe in prayer and who would not stultify or compromise themselves by joining a church that *centralizes* this form of devotion. To be sure we have in this church an "order of service" that appeals to a goodly number of people, but after all they constitute a very small portion of the population in the district where the church is located. And how shall the majority of the citiezns enter this town-church "as freely as they enter the town hall"? How shall all they who are out of sympathy with the form of worship provided by the Community Church—and they very much outnumber the actual membership—be "led in a great act of spiritual communion"? And if not all inclusive, how can it be called a *community church?*

Be it far from the reader of this article to suppose that our criticism has only an academic or "parlor" significance. Again and again have thoughtful citizens, who take religion seriously and who wish to act consistently when seeking a church home, confessed that while attracted by the sermons from the pulpit of the Community Church, they were alienated by the recitation of the Lord's Prayer, not being Christians, or by the "Unitarian theism" of the minister, being radicals in their conception of God—believers not in God as an individual, but as a "commonwealth of spirits," such as Dr. Felix Adler has set forth in his *magnum opus, An Ethical Philosophy of Life.* Holding a belief in God so radically different from that presented in this Community Church how could such persons join in the "service" or connect themselves, *as members,* with the organization? How striking and strange the incompatibility of the "worship" which is "central to all the activities of the Community Church," with Mr. Holmes' statement (p. 261) that in his sermon "the minister may work out to a belief in God, or he may not!" The same sense of incompatibility is re-awakened in us when we read (p. 272) that the Community Church "is concerned that God's kingdom shall come by which it means, as did the Nazarene, that God's will shall here and now be done on earth." How naïvely and unwittingly the contradictory positions are taken—the minister preaching, perchance, in defence of atheism while "central to all the activities" of the church is "worship" and its work primarily concerned with "the coming of God's Kingdom," the doing of God's will! Imagine the instantaneous effect of a sermon that worked not out to a belief in God but away from it! Surely it is safe to say that the great majority in every community church are theists and as such would withdraw were the minister's sermon to "work out" to disbelief in God.

What nobler ecclesiastical desire can there be than to have a church which "excludes no one"? But long and sad experience has proved that every attempt ends in the inclusion of only those people in sympathy with the position set forth in the bond of union, or "statement of purpose." And when, as in the case of the Community Church, the bond of union *pledges* to "worship" and this is "central to all activities," the church thereby dooms itself to disfellowshipping all those in the community who do not believe in worship, in general, or in the particular form of worship which the Community Church provides. To put the term worship into a bond of union, or "statement of purpose" is to make it a test of fellowship and simultaneously to annul the freedom that is central to democracy. Incidentally it may be noted that the principle herein involved applies with equal force to the "Free Synagogue" which has achieved only a partial freedom in that it compromises many a member by its Hebrew ritual.

Pass we now from the "principles" and "organization" of the Community Church to its "message." Here again Mr. Holmes speaks in no uncertain terms. "Supreme over everything else in the message of the Community Church will be the social note" (p. 262). "The denominational church can never be an institution of socialized religion. Its business is private not public; its concern the individual and not society" (p. 263). "We must have community churches that we may have

*For a further development of this criticism see my pamphlet, "The Community Church and the Ethical Movement."

pulpits in every community which will proclaim 'the gospel of the kingdom'" (p. 264). Do the facts warrant this severe stricture upon the denominational church? On the contrary, the facts are that every denomination to-day has caught something of "socialized religion" and can point to many a church within its branch of the Christian fellowship dedicated primarily to service, its business distinctly public not private, its concern largely social and not individual alone. What the gifted and highly esteemed minister of the Community Church means by the "gospel of the kingdom" is elucidated on many a page in his book. Clearly it is the teaching of Jesus touching the Kingdom of God that he has in mind. For him "the Nazarene is the One Great Master of the art of human living" and he knows "no moral or spiritual principles superior to those He proclaimed." And by "the coming of God's Kingdom" Jesus meant "the doing of His will here and now on earth."

Far be it from any of us to underestimate the spiritual greatness of Jesus or the incomparable message he taught. To no one would we be second in our admiration and reverence for his personality and work, yet in all candor and honesty of thought, after careful, unbiased study of the gospels we are forced to confess that his teaching was not commensurate with the whole of the moral life, social and international, as well as personal. For most excellent reasons (which it would carry us too far afield to discuss here) Jesus confined his message to *personal* morality, to enjoining those traits of character essential as prerequisites for entrance into the soon-to-appear Kingdom of God on earth. Like other great Masters in the art of moral living, Jesus owed as much to the omissions as to the inclusions of his message. "We understand the failure of Jesus to give us a single distinctly social message," says Professor Cadbury of Andover Theological Seminary, "when we realize how fundamentally and persistently personal his ethical teaching was."* This chosen concern on the part of Jesus for the ethics of *personal* life explains the absence in his message of any word upon those social issues that are to-day to the fore and for which no adequate solution has yet been forthcoming because we have not the needed light. The industrial relations problem, the duties of the state as a moral functionary, the ethics of citizenship, marriage, divorce, international relations, such are some of the pressing social questions on which neither Jesus nor any other Master has given us the help we need. Excellent and of imperishable worth as are the maxims Jesus taught—love one another, return good for evil, be just, compassionate, forgiving, and the rest—they do not give us the necessary light for the solution of our problems, else would we not still be groping and experimenting in search of "the way out." The fact is, that moral truth, like scientific truth, is progressive. And just as Jesus dared advance upon the ethics of Moses so we, if we would be like Jesus, must seek to advance upon his ethics in the sense that being personal ethics it needs to be supplemented by social ethics, national and international ethics, with none of which Jesus concerned himself because he believed God would shortly transform the then existing order of society and usher in his kingdom on earth. But Mr. Holmes is swift to remind us, toward the close of his book, that the Community Church is essentially a religious institution and he is fully persuaded that in every community the religious needs of the citizens can be better met by "pooling their issues" than by continuing the present denominational régime. The statistics he has furnished of over four hundred so-called "community churches" would indicate a keen and rapid response to his proposal to make religious activities a community matter. Nothing is further from our thought than disparagement of the reform which has taken practical shape in these community churches, yet in all fairness it must be said that in more than one suburban town we see churches of one or another Christian denomination fulfilling Mr. Holmes' conception of a community church while the church which bears that name is ministering to a fraction of the community, the small minority already religiously *emancipated* and glad to respond to the call of an institution that has no creed for an underpinning. In short, it may fairly be doubted whether even the religious progress already reached warrants the belief that the time is ripe for any extensive "pooling of religious issues" such as "New Churches for Old" has described.

Like Ethical Societies, the Community Churches of the country have thus far enlisted the support of only a small portion of their respective communities. Despite their catholicity, fraternalism and devotion to social needs neither movement has anywhere compassed the majority of the community. Nor indeed can either include the entire community in its fellowship. The people identified with the New York Community Church are they who think substantially as Mr. Holmes thinks with his fine Unitarian training, his unusual gifts, and the invaluable Unitarian background of the denomination he so successfully served for several years before converting his Unitarian Church into a Community Church. These adherents are willing to support the church by voluntary contributions, by their presence and influence, because they find in him and in his type of Sunday morning service what they want. Even so the membership of an Ethical Society is determined by the leader's message, personality and attitude to religious and social problems—a combination of elements which they do not find elsewhere. The great majority of the community, however, find what they want in one or another of the denominational churches many of which prove to be "community churches" in everything but name.

—*Alfred W. Martin.*

II

Some two years ago Mr. Alfred W. Martin delivered an address on the Community Church which was published in the columns of *The Standard* and later printed as a pamphlet. This address offered some rather sharp criticisms of the Community Church movement, but I did not attempt at that time to answer them for the reason that I was reluctant, for the mere satisfaction of my own personal sense of vindication, to enter into controversy with any representative of an organization which I honor so highly and to which I am indebted so greatly as the Ethical Culture Society. In the January issue of *The Standard*, however, Mr. Martin returns to the attack in a six-page review of my book, "New Churches for Old." I feel honored by such an elaborate consideration of my volume, but greatly disturbed that a reading of it has not corrected in Mr. Martin's mind the misapprehensions and misunderstandings upon which the criticisms in his earlier statement were so plainly based. I am as reluctant as ever to enter into controversy with a leader of the Ethical Culture So-

*See *Harvard Theological Review*, January, 1922, pp. 4 ff.

ciety, but lest reiteration of criticisms which remain unnoticed and unanswered persuade your readers into thinking that Mr. Martin's contentions are sound and therefore unanswerable, I venture to ask for space in *The Standard* in which to make a reply to "The Community Church: One Word More,"* which shall be as brief as possible.

For the sake of brevity I shall attempt no reply to Mr. Martin's charge that my "speech" is "intemperate" and some of my statements "exaggerated." Let me simply say that I stand by each and every one of the five quotations from my book which he makes in alleged substantiation of his assertion—not as they appear in his article, to be sure, but as they appear in the context of my book. It is a favorite device of controversialists, who desire to discredit their opponents, to take an isolated clause or sentence, strip it of the clothing of argument in which it appears, and then make fun of, or be shocked at, its nakedness. I think it unworthy of a scholar like Mr. Martin that he should have resorted to this device. It is my hope that the readers of his review will turn to the pages of my volume and read the sentences, not as he quotes them, but as I wrote them. For example, when I say, "From this standpoint the Reformation accomplished nothing but the substitution of the Bible for the Church as the seat of authority in religion," is it not to be supposed that that phrase, "from this standpoint," means something?

Neither will I waste space in trying to correct the trivial inconsistencies and confusions in which Mr. Martin thinks that he has trapped me. For example, he pretends to be "wholly at a loss to know" what I mean when I say that "like Jesus himself, the Community Church will seek not to destroy Christianity but to fulfill it." Is it possible that he has never heard of the Gospel sentence, "I came not to destroy but to fulfill"? And is he thus quite unable to recognize that the phrase, "Like Jesus himself," means in Jesus's spirit, or after Jesus's example? I might have phrased this sentence more happily, I agree, but I could not have made its meaning plainer to anybody who had the will to understand it.

I also refrain from discussing at any length all that Mr. Martin says about Jesus and Christianity in their relation to the Community Church movement. It is true that I believe that Jesus is the greatest spiritual prophet who has ever lived, just as I believe that Shakespeare is the greatest poet who has ever lived, although in the one case as in the other, I attribute no finality to these great personalities. In this sense of the word, I am a Christian or follower of Jesus, and I have no apology to offer for this fact. Mr. Martin emphasizes that he has definite reservations in his attitude toward Jesus. His opinion in the matter is quite as good as mine, and may be better; but in neither case does this have anything to do with the Community Church as such. Although Mr. Martin refers to the passage in my book where I point out that the Community Church is not a Christian church, he seems to be entirely oblivious of the fact that its membership is wide open to Christians exactly as it is to non-Christians —Jews, Buddhists, etc. It is just because the Community Church embodies and represents the interpretation of religion in terms of community life that both Mr. Martin and I could belong to it in spite of our differences of opinion about Jesus. The whole discussion, therefore, is irrelevant and his criticisms on this score invalid.

What I would speak of with some particularity are the two points upon which Mr. Martin lays greatest stress in his review of "New Churches for Old," as he did in his original address on the subject of the Community Church. These are points which seem to trouble Mr. Martin and may therefore trouble others. I would make them clear, if this be possible.

First of all, Mr. Martin denies outright that a church can be a community church—that is, inclusive of all the citizens of the community in which it is placed. He argues that the organization of those "who believe in 'living upward' necessarily excludes those who believe in living downward, as truth excludes error." Vain is the hope, he says, of trying to unite all men in any community in a single fellowship. There can be no such thing, therefore, he argues, as a community church.

If this be true, then it is equally true that there can be no such thing as a community institution of any kind. Our community centres, community playgrounds, community theatres, community libraries, are all as vain and futile as our community churches. The community centre, for example, necessarily excludes those who do not want to unite with their neighbors in community activities, and is therefore not a community centre. The community theatre necessarily divides those who love the drama from those who have no interest in it at all, and therefore is not a community theatre. Mr. Martin's indictment of the Community Church, in other words, is not an indictment of it by itself at all, but an indictment rather of the whole community movement. That the charge is ridiculous is obvious to anybody who has any understanding at all of what community organization means. The test of a community church is not the number of people that it actually succeeds in uniting in its fellowship, but the number of people that it is willing to unite. The standard of definition is not to be found in the number of citizens who actually enter in, but in the number who can enter in if they want to. A theatre is a community theatre when it is supported and run for the benefit of all the people if they want to take advantage of it. The library is a community institution when its books are available to every citizen, even though only thirty per cent. of the citizens ever attempt to read books. The same thing is true of the Community Church. It is an inclusive institution and therefore a community institution, not because it actually succeeds in uniting all citizens in its membership, but because it is willing to do so as soon as they are willing to come. As a matter of fact, I know of one Community Church which actually includes ninety per cent. of the people in its town, which is pretty near a realization of the arbitrary one hundred per cent. standard which Mr. Martin seeks to impose. It is noticeable, I regret to say, that Mr. Martin does not do me the fairness of quoting or even referring to the passage in my book in which I make this viewpoint perfectly plain. Since he neglected to do this, may I call the attention of your readers to this passage on pages 229-230, "New Churches for Old":

> The Community Church makes its membership coincident with citizenship in the community in which it is planted. It has no terms of admission to its fellowship, theological or otherwise. Any man or woman who is a citizen or even a resident of the community is by virtue of that one fact alone a member of the church. He is as free to come to the church and exercise his rights of membership as he is free to take his

*The Standard, January, 1923, p. 160.

child to the public school . . . or himself to go to the library to read its books . . . *Every man, of course, will not want to exercise his right of membership in the Community Church, as every man does not choose to exercise his rights of citizenship in the state.* This is a matter of individual choice. The point is that any man who wants to do so can do so. . . . If he is excluded from the church he must exclude himself.

On the basis of this interpretation, I venture to assert that the Community Church is a community institution in exactly the sense in which every other institution of the kind is so described and recognized.

The second point pertains to the matter of public worship in a community church. How curious it is that this criticism should follow immediately upon the one which I have just discussed! There Mr. Martin was proclaiming that the Community Church cannot be a community institution because only like-minded people—that is, those who are religiously inclined together—will ever come into it. Now he proceeds immediately to argue that the Community Church cannot be a church and thus conduct services of worship because all sorts and conditions of men, theists and atheists, spiritualists and materialists, etc., will crowd its doors, embody a perfect chaos of ideas and prejudices, and thus be utterly unable to worship together. If there ever was a contradiction, here is one. I venture with all politeness to assert that Mr. Martin cannot offer both of these criticisms together. He cannot have his cake and eat it too. Either the Community Church will have *only* like-minded people, as he first asserts, and thus have no difficulty about the matter of worship; or else it will have all kinds and varieties of men, as he secondly asserts, and thus have a problem. Before he writes upon this subject again, I venture to ask him to make a choice between the two horns of this dilemma and stick either to one or to the other.

Let us now take the point upon which he lays emphasis—namely the heterogeneous character of a community church congregation and its inability therefore to worship. May I point out in the first place that, in this matter of public worship, we have a real problem in the settlement of which we must make a real decision. We must either decide to worship in the ordinary sense of that word and thus do as the theists would have us do, or else decide not to worship and thus do as the atheists would have us do. The Ethical Culture Society evidently makes the second choice, whereas the Community Church makes the first. The point that I would emphasize is that it is quite impossible to evade a decision; we do not escape responsibility by agreeing to do nothing. On the contrary, the agreement to do nothing is in itself a decision in favor of those who deny the ordinary ideas and practices of religion. A decision, in other words, is unavoidable, and this being the case, I prefer the decision in favor of the theists rather than the decision in favor of the atheists. I do this, if for no other reason, in accordance with the community spirit, for I feel that this decision meets more fully the needs of a greater number of persons than does the other decision. The people themselves will have it so! If Mr. Martin can refer to certain individuals who have left the Community Church because they cannot participate in our hymns and prayers, I can on my side cite other individuals who have left the Ethical Culture Society and its meetings because they find them cold, barren of emotion, stripped of everything partaking of the warm atmosphere and uplift of religion. With all due respect to Mr. Martin, I believe that we have made a wiser choice in this dilemma than he has, certainly wiser from the standpoint of the universal needs and desires of the human heart.

But, says Mr. Martin, to recognize and practice worship "is to make it a test of fellowship." I cannot so regard it. Mr. Martin is here the victim of theology—of that process of theologizing religion which has got most men into such a state of mind that they cannot recognize religion at all unless it is hitched up with certain theological ideas. I am surprised that a man of Mr. Martin's wide acquaintanceship with religious history and experience should thus fall victim to this theological habit of mind. As a matter of fact, theology and theological ideas have nothing to do with worship at all. Worship is an expression not of rationality but of emotion, and it registers not opinions of the mind but aspirations of the spirit. Its form or rite is not to be defined as a creed but as a poem. Humanity, through ages of struggle, has developed a certain poetry or worship, a certain art of emotional expression, which has no connection of any kind with theological beliefs. To say that a person cannot join in such worship as we practice at the Community Church without sacrificing his freedom of belief, is as ridiculous as to say that a man cannot witness a performance of "Hamlet" without confessing to a belief in ghosts. To say that a man cannot join in the prayers of our church without affirming his belief in God, is as absurd as to say that I cannot recite Shelley's "Skylark," beginning "Hail to thee, blithe spirit," without affirming a zoological belief in the ability of birds to understand and reply to the speech of man. Is Mr. Martin entirely ignorant of what we mean by community worship? Has he never seen an Amercan audience joining together in a ceremony of this kind? Are we guilty of thrusting theology down the throats of the American people when we ask them in public assembly to rise and sing "America" and all lift their voices in the verse,

> Our Father's God to Thee,
> Author of Liberty,
> To thee we sing.

Is it possible that this national anthem is never sung in the Ethical Culture Society? Mr. Martin is as narrow in his surrender to doctrinaire theological preconceptions in this criticism as any orthodox theologian whom I have ever encountered. I really do not know what to make of him. I believe that it is possible for all men everywhere to lift up their souls in song and prayer in a spirit of utter freedom. If we have not found the way of doing it at the Community Church, we are at least trying. We are experimenting boldly, and we hope to find a way before we get through. In any case, we are not going to surrender to a little minority of atheists and materialists and allow the man who denies God to dictate our form of public assembly to the men who affirm God.

Mr. Martin's whole criticism of my book can be summed up in the single statement that he makes the discovery that the Community Church is not an Ethical Culture Society. To this I venture to make a threefold reply: (1) the Community Church does not pretend and never has pretended that it is an Ethical Culture Society; (2) the failure or refusal of the Community Church to be in all things like the Ethical Culture Society is not in itself a reason for reproach or a demonstration of demerit; (3) emphasis upon the difference between the Community Church and the

Ethical Culture Society is largely emphasis upon trivialities, with a complete and most regrettable ignoring of the many fundamentals which make these two institutions representative of the same great influences of progress and enlightenment which right-minded men should most seek to cultivate today. From the beginning of our movement, I have sought and greatly enjoyed the closest possible affiliation with Ethical Culturists in New York and elsewhere. It is to me a matter of most profound regret that Mr. Martin should be making it his particular business to lead these two institutions apart rather than to bind them the more closely together.

The Standard. —*John Haynes Holmes.*

Will There Be a Second Crimean War?

History is repeating itself regarding the control of the Dardanelles. European diplomats are trying to avert a war in the Near East. But a war, which might be well-termed the Second Crimean War, may break out involving large part of Europe, if England under the guise of "the freedom of the straits" insists on controlling the Dardanelles.

Czarist Russia under the pretext of freeing the people of the Balkans, and maintaining the freedom of the straits, once attempted to crush Turkey and become mistress of Constantinople, the city of seven hills, the most commanding position between Asia and Europe. At that time the cry of England was "Constantinople and the Dardanelles must not come under Russian control," and thus Britain in co-operation with France and Italy rushed to aid the "unspeakable Turk" and defeated Russia, giving Turkey undisputed control over the straits.

At the present crisis England is playing the rôle of czarist Russia with greater defiance, by concentrating her formidable navy at the Dardanelles, to threaten Turkey and to secure virtual control of Constantinople under the guise of preserving "the freedom of the seas."

Although Italy and France have joined Britain in sending a joint-note to Kemal Pasha for a conference, yet there is not the least doubt that, at present, the European concert is against England's attempt to controll the Dardanelles. That England's allies have refused military or naval aid or co-operation is the best evidence of this.

Russia has not only given her solemn declaration that she would stand by Turkey, but she wishes to consult Germany on the question. It is recognized by all that no solution of the question of the Dardanelles in which she did not participate would be binding to Russia. In the question of the Dardanelles lies the question of the Black Sea, and Britain two thousand miles away has no more interest in that matter than Russia, Turkey and the states bordering the Black Sea.

All the world, probably, except official America, is laughing at the cant of the British Government's love for the doctrine of "the freedom of the seas." At least every American whose memory is not too short, knows that when Wilson's Fourteen Points were presented, Mr. Lloyd George categorically refused to discuss the question of the freedom of the seas. Not only that, Balfour did not want to have the question of the freedom of the seas raised in the Washington Conference, but desired a limitation of armaments that would guarantee her naval supremacy, eliminate American competition and give her two-power strength in Europe against the possible combination of Italy and France in the Mediterranean. To England the freedom of the seas has only one meaning and that is British control of the sea-routes of the world.

Lord Curzon, the Foreign Minister of England, with the sanction of the British cabinet, had agreed to give back to Turkey the possession of Constantinople, Adrianople and a part of Thrace, tear up the Treaty of Sèvres and thus betray Greece whom Britain encouraged in every conceivable way to go to war against Turkey.

Britain, France and Italy are now unanimous in their desire that Turkey should enter the League of Nations, so that the League may be given authority to control the straits. Britain expects that her navy being the strongest in the world, she will have the major part in controlling the straits on behalf of the league and thus will virtually gain her point.

While Britain is anxious to have the straits under the League of Nations, and also the demilitarization of the straits, will she agree on the other hand that Gibraltar be demilitarized, and be put under the control of the League, and also British control of the Suez Canal, Hongkong, Singapore and the English Channel be transferred to the League in which not only the representatives of Turkey would be sitting but also the spokesmen of Russia and Germany be taking active parts? That will never happen so long as British naval strength remains intact and Britain can oppose successfully any scheme that will limit her control over the sea-routes of the world.

If the Dardanelles be controlled by Britain through the League of Nations, then will it not also be possible for the nations in the league, under the leadership of Britain to ask at the proper moment to have the Panama Canal demilitarized and put under the control of the league, with America as a member of it?

At the present moment through the efforts of France and Italy, and because of the conciliatory attitude of the Turks under the leadership of Kemal Pasha, the Second Crimean War of Europe against British attempts to control the Dardanelles and Constantinople, is not imminent. But unless Britain gives up her pretension of controlling the sea-routes of the world, particularly all the entrances of the Mediterranean, there will be a new alignment of Powers against Britain to free the world from the menace of British navalism. Turkey may agree with British proposition; but Russia will surely oppose Britain in the future. Will this lead to a second Crimean War?

TARAKNATH DAS.

THE FIELD

"The World is my country, to do good is my Religion"

FROM BERLIN.

An American with a social conscience who is endearing himself to German social workers is Dr. Sydney Strong of Seattle, father of "Anise," who is well known in labor circles. Strong came through Germany on a tour around the world that had first taken him to Australia and later through Russia. He expected to remain in Germany a few weeks, but found such misery and such need for someone to stir America into a realization of these conditions, that his visit has extended into months and the end is not in sight.

Through his efforts over $1,000 was collected for Christmas among his friends and parishioners in America. This money brought cheer to many a home in Berlin, where children were semi-starving from lack of food.

Strong is now engaged in a new campaign to relieve suffering among Berlin children. He has got up a folder of eight pages, entitled Berlin's Fight with Disease and Poverty, in which the story of the German tots is told in pen pictures and by photos.

"What impressed me," says Strong, "in my observations running over a month, is not spectacular cases of individual poverty; for I think individual cases and small groups could be duplicated in London and New York—but the appalling fact of a whole population being underfed. It is a terrible sliding of masses toward the bread line and below—with consequent demoralization. This is happening to a people that are painstaking and patiently facing the situation with quiet heroism."

LOUIS P. LOCHNER,
Federated Press Staff Correspondent.

COMRADES, NOT RIVALS

The minister of the First Church and the minister of the First Congregational Church in Dedham, Mass., enchanged pulpits one recent Sunday morning. On the day preceding the exchange the following notice appeared in the Dedham *Transcript* as a paid advertisement:

A JOINT STATEMENT BY TWO MINISTERS.

As ministers of neighboring churches, believing that the things we hold in common are greater than the things we hold in difference, we would take this opportunity of giving expression to the faith that is in us. Our churches are bound together by the ties of a common ancestry. For almost two centuries our fathers worshipped under one roof, sang together the same hymns, joined in the same prayers, united in the same enterprises. With the lapse of years, moreover, it has become increasingly evident that we have a common future as well as a common past. We worship the same God, we acknowledge the same Master, we strive to cultivate within us the same Divine Spirit. We seek to serve this community with the same devotion, the same unselfishness. We are dedicated to the same ideals of truth, and goodness, and beauty, and freedom. We would make this statement as ministers of these churches, because we wish it known to all men and women of Dedham that we are not representatives of rival enterprises, but comrades of a common quest. We aspire, God helping us, to be the friends of all who seek to make this community more worthy of its place in the kingdom of God.

GEORGE M. BUTLER,
Minister First Congregational Church.
CHARLES R. JOY,
Minister First Church.

The significance of this notice lies in the fact that the First Congregational Church, which faces the First Church from the other side of High Street in Dedham, was first organized by those who had withdrawn from the First Church in the days of the Unitarian controversy of the early nineteenth century, when Rev. Alvan Lamson was called to the Dedham ministry. A bitter controversy arose because of differences in religious and doctrinal opinion, which was finally carried into the courts, inasmuch as it involved the question of the church property. The famous Dedham case was the result. It decided the issue in many communities all over New England. It appears that there was never any personal objection to Mr. Lamson himself, and even during his ministry the bitter feeling between the two organizations died largely away. To-day there are few in either church who know what the old law-suit was about. The notice in the *Transcript* reflects the feeling not only of the ministers, but of the great majority of parisioners in both churches. The editor of the *Transcript* comments upon this evidence of friendliness in an editorial entitled "A Sermon for To-day" as follows: "If their private opinion were sought, the ministers of two of our leading Dedham churches perhaps might tell us that they never will preach a better sermon than that which adorns the first page of to-day's *Transcript*. This is a modern-day message from the Mount which men on the street may instantly grasp. It breathes Christianity in terms of brotherly love, a spirit of fellowship which the world, rightly or wrongly, has seemed to miss in the atmosphere of the modern church. With the inspiring spectacle of dominant church pulpits arm in arm, and pews in harmonious alignment, the world has nothing much left for contention."

—*The Christian Register.*

MESSAGE FROM RUSSIAN PACIFISTS TO THEIR BRETHREN IN WESTERN EUROPE.

Faced by the international complications arising in Western Europe which threaten to throw mankind again into fratricidal struggle, we opponents of all war, who are living in Russia, feel called upon to join the advocates of peace in every country in their protest against all that which may in any way directly or indirectly contribute to a repetition of such a universal calamity. We wholeheartedly greet those few representatives of the French nation, who under such oppressively unpropitious conditions, nevertheless raise their voices against the insanity of the majority and courageously struggle against the current expressing the views of the more advanced and enlightened portion of their nation.

We hope that the British also will not remain behind, but through their most enlightened representatives will demand immediate measures leading to peace. With all our souls we enter into the position of the German nation desirous of avoiding the recommencement of military action. We rejoice at the information we receive that there is a definite movement developing in Germany in favor of passive resistance, repudiating the moral advisability and practical expediency of any form of violence whatsoever, and relying solely on the indomitable power of brotherly good-will and mutual help between nations.

We are deeply convinced that this is the only way by which mankind may be led out of the blind alley into which it has strayed. We hope that other nations also, as yet not directly involved in the conflict, will not therefore unconcernedly wash their hands of the question, for, like every other problem with which mankind is faced, it demands the moral support and sympathy of all those who are conscious of the universal brotherhood and solidarity of the human race.

We are firmly convinced that for the right ordering of existing international relations, and for the removal of the possibility of a new outbreak of war, there exists but one single means, namely: the actual determination not to fight; only when people come to recognize that violence, maiming and killing are not defensible under any circumstances whatever, that absolutely no war, whether it be called international or civil, aggressive or defensive, just or unjust, can ever be justified or ever save humanity from the deadlock into which enmity has driven it; only when people, understanding this, are filled with abhorence of all violence and of the domination of man over man, only then can cease that terrible evil which is the cause of humanity's greatest suffering. We who are conscious of this truth are fortunate, and are bound to share it with all those who do not yet see it. We are bound to profess by word and deed the pre-eminence of the spirit over the flesh and thereby to hasten the approach of that day when righteousness shall triumph over evil and love over enmity amongst the whole human race.

BOOKS RECEIVED.

CROWELL, THOS. G., Co., 426 Broadway, New York City.
"Specimens of Biblical Literature," arranged and edited by James Muilenburg.
"Man and Culture," by Clark Wissler.
DORAN, GEORGE H., Co., 244 Madison Ave., New York City.
"The Lord of Thought," by Lily Dougall and Cyril W. Emmet.
"Self Healing Simplified," by George Landor Perin.
"Man and the Attainment of Immortality," by James Y. Simpson.
"Ancient Hebrew Stories and Their Modern Interpretation," by W. G. Jordan.
"Here and There Among the Papri," by George Milligan.
GANISH & COMPANY, Madras, India.
"A Voice from Prison," by C. S. Rauga Iyer (Pamphlet).
"Gandhi and the Anglican Bishops,"

Anonymous. Foreword by K. Natarajan.
"Atmagnan, or Life in the Spirit," by T. L. Vaswani.
"The Awakening of Asian Women," by Margaret E. Cousins.

HUEBSCH, B. W., INC., New York.
"Duty to Civilization," Francis Neilson.
"India in World Politics," Taraknath Das.

KERR, CHARLES H., & COMPANY, Chicago.
"Rhymes of Early Jungle Folk," by Mary E. Marcy.
"The Origin and Evolution of the Idea of the Soul," by Paul Lafargue.

LIPPINCOTT, J. B., COMPANY.
"The Family and Its Members," by Anna Garlin Spencer.

MACMILLAN COMPANY, 64-66 Fifth Ave., New York City.
"The Little Country Theatre," by Alfred G. Arvold.
"A Florentine Revery," by H. H. Powers.
"The World's Great Religious Poetry," Compiled by Caroline Miles Hill.
"The Trend of History," William Kay Wallace.
"Religious Foundations." Authors: Rufus M. Jones, Willard L. Sperry, B. Seebohm Rountree, Elihu Grant, A. Clutton Brock, L. P. Jacks, Eugene W. Lyman, Francis G. Peabody.
"The Interpreters," by A. E.
"The Tales of Chekov, Vol. XIII, Love and Other Stories." Translated by Constance Garnett.
"Human Australasia," by Charles Franklin Thwing.

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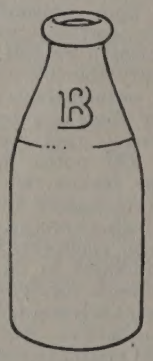

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